A

Dissertation

UPON

WATER-BAPTISM.

Non in Verbis Scriptuarum esse Evangel. um, sed in sensu; non in superficie, sed in Medulla; non in Sermonum Foliis, sed in Radice Rationis.

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A Diſſertation UPON Water-Baptiſm.

The TEXTS.

GO *ye therefore and Teach all Nations,* Matth. 28. 19.
Baptizing (or Diping) them into the Name of the Father, Son, and Holy Ghoſt.

That they ſhould not depart from Jeruſalem, *but wait for the Promiſe of the Father, which, ſays he, ye have heard of me: For* John *truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt, not many days hence.* Acts 1 4,5.

Can any Man forbid Water, that theſe ſhould not be Baptized, which have received the Holy Ghoſt, as well as we? Acts 10. 47.

Acts 11. 15, 16. *And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning: Then remembred I the Word of the Lord, how that he ſaid,* John *indeed Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt.*

Acts 16.3. Paul *Circumciſed* Timothy, *becauſe of the* Jews, *which were in thoſe Quarters.*

1 Cor. 14. 15,16,17. *I thank God that I Baptized none of you, but* Criſpus *and* Gaius, *leſt any Man ſhould ſay, that I Baptized in my Own Name: And I alſo Baptized the Houſhold of* Stephanus: *Beſides I know not whether I Baptized any other: For Chriſt ſent me not to Baptize, but to Preach the Goſpel.*

1 Cor. 2. 16. *But we have the Mind of Chriſt.*

1 Cor. 9. 19, 20, 21, 22. *Tho' I be free, yet have I made my ſelf Servant unto all, that I might gain the more: Unto the* Jews, *I became as a* Jew, *that I might gain the* Jews: *To them that are under the Law, as under the Law, that I might gain them that are under the Law: To them that are without Law, as without Law —— that I might gain them that are without Law, To the Weak, I became Weak, that I might gain the Weak: I am made all things*

things to all Men, that I might by all means ſave ſome.

For by One Spirit, we are Baptized into One Body, whether we be Jews *or* Gentiles, *whether we be Bond or Free; and have been all made to drink into One Spirit.* 1 Cor. 12. 13.

For I ſuppoſe I was not a whit behind the very Chiefeſt Apoſtles. Are they Hebrews? So am I. Are they the Seed of Abraham? *So am I. Are they Miniſters of Chriſt? I am more.* 2 Cor. 11. 5, 22. 23.

For in nothing am I behind the very Chiefeſt Apoſtles. 2 Cor. 12. 11.

If I build again the things which I deſtroyed, I make my ſelf a Tranſgreſſor. Gal. 2. 18.

Having aboliſhed in his Fleſh the Enmity, even, the Law of Commandments, contained in Ordinances, for to make in himſelf, of twain, One new Man, ſo making Peace. Eph. 2. 15.

There is One Body, and One Spirit, even One hope of your Calling; One Lord, One Faith, One Baptiſm; One God and Father of all, who is above all, and thro' all, and in you all. Eph. 4. 4. 5, 6.

Col. 2. 14, 20, 21, 22. *Blotting out the Hand-writing of Ordinances, which was againſt us, which was contrary unto us, and took it out of the Way, Nailing it to his Croſs. Wherefore, if you be Dead with Chriſt, from the Rudiments of the World; Why, as living in the World, are ye ſubject to Ordinances? Touch not, taſte not, handle not; which are all to periſh with the uſing, after the Commandments and Doctrines of Men? Which things have indeed a ſhow of Wiſdom, in Will-Worſhip, Humility, &c.*

* 1 Pet. 3. 21. *The like unto which Figure, even Baptiſm doth alſo now ſave us; not the putting away the filth of the Fleſh, but the Anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt.*

A

Diſſertation

UPON

Water-Baptiſm.

I. THat *Matth.* 28. 19. *Go ye therefore and Teach all Nations, Baptizing (or Dipping) them into the Name of the Father, Son and Holy Ghoſt*, contains no Inſtitution of Baptizing with Water; but only a ſingular Commiſſion to the Eleven Apoſtles, and that with them it ended. There is a great deal of Difference between an Inſtitution, and a Commiſſion: The firſt is of a General Import, and includes all the Orders of the Perſons included in it, thro' all Succeſſions of Times. Whereas, a Commiſſion is only a Special Order, to ſome particular Perſons, and ends

at ſome ſpecial period of Time, according to the Will of him who Gives or Grants it; but at fartheſt, if not revok'd, never goes beyond the term of Life. This clearly appears from the Words of the Apoſtle *Paul*, 1 Cor. 1. 14, and 17. who ſays, *He was not ſent to Baptize, but to Preach the Goſpel*; by which it appears, that not being included in the Admonition of *Matth.* 28. 19. That it was no Inſtitution to deſcend to the Succeſſors of the Apoſtles, but only a ſingular Commiſſion to them, for ſome Special Purpoſe and Intention of the Holy Ghoſt, and that with them it ended; for that it did not deſcend, nor was continued to the thirteenth Apoſtle, that great Apoſtle *Paul.*

II. The Reaſon I render for this, is, Becauſe if it had been a real Inſtitution of the Ordinance of Baptiſm to the whole Church of God, and to the Succeſſors of the Apoſtles, that then it would have included in it the Thirteenth Apoſtle, even that great Apoſtle *Paul.* But he declares, in 1 *Cor.* 1. 14, 15, 16, 17. That *he was not ſent to Baptize, but to Preach the Goſpel; and he thanks God that he had Baptized no more than* Criſpus *and* Gaius, *and the Houſhold of* Stephanus; *beſides whom, he*

he knew not, whether he had Baptized any more. If he was included in the Admonition of *Matth.* 28. 19. then he was ſent to Baptize, as well as to Preach the Goſpel, and ſo prevaricated, and ſeems to ſpeak that which was not true: But if he was not included in it, as his own words, I think, do ſufficiently inculcate; then it is as clear as the Day, that the Admonition was no Inſtitution of the Ordinance of Baptiſm, nor included in it, any of the Succeſſors of the Apoſtle, no, not thoſe that immediately followed them; but was only a *Commiſſion* to the Eleven, which ended with their Service.

III. Moreover, If Baptiſm with Water had been an Ordinance of Jeſus Chriſt, then the Apoſtle *Paul* ought not to have declined the Uſe of it, but to have eſtabliſhed it, to all its Intentions and Purpoſes: But he is ſo far from that, that having Baptized ſome few Perſons, he abſolutely gives it over, and *thanks God, that he had Baptized no more.* If you object, that That was by reaſon of the abuſe of the Ordinance, ſo called, and the ill uſe which ſome made of it, as ſetting up for Heads of Factions, and Parties, *&c.* I ſay, This is ſo far from being an Objection, that

that it on the contrary eſtabliſhes Our Judgment: For the Apoſtle in this Caſe, ought not to have rejected, and bid a Farewel to the Ordinance, but rather Corrected the Error in Adminiſtring it, confirmed them in the Uſe of it, and continued the Practice thereof; whereas it is clear, that he did the juſt contrary. And if he had ever done or practiſed it afterwards, he had then plainly been faulty againſt his own Rule, in *Gal.* 2. 18. where he ſays, *If I build again the things which I deſtroyed, I make my ſelf a Tranſgreſſor.*

IV. If it is objected, That then the Apoſtle muſt Baptize without any Authority, and ſo be an ill Example, which in ſo great a Man as he was, might be eſteemed almoſt Criminal, and going beyond his *Commiſſion*; which for the Honour of his Apoſtleſhip, none ought to think. *To this I Anſwer*, That he knew his Freedom and Liberty in the Lord: That where any Rite or Ceremony was of Service to Chriſt, he could uſe it; and when it might become unſerviceable, diſuſe it again: And ſo, tho' he declared, that *if they were Circumciſed, Chriſt ſhould profit them nothing*; yet when he found it of uſe, he could Circumciſe *Timothy*, Acts 16. 3. And this,

becauſe

becauſe of the Jews, *which were in thoſe Quarters*; *viz.* becauſe of their Weakneſs, that he might not drive them off from Chriſt: And yet I hope, that no Man will imagine, that *Paul* was ſent to Circumciſe. But all this was to ſhew, that tho' he was Free, 1 *Cor.* 9. 19, 20, 21, 22. yet *he made himſelf Servant unto all, that he might gain the more: To the* Jews, *he became a* Jew; *to them under the Law, as under the Law; to them without Law, as without Law, that he might gain ſome of each:* And therefore in Condeſcenſion to their Weakneſs, he *became Weak with the Weak, that he might gain the Weak*, &c.

V. Now if the Apoſtle *Paul* could not pretend to a Commiſſion or Power to Baptize with Water, as not being included in the Commiſſion of *Matth.* 28. 19. It is manifeſt, that no other, pretending to be a Miniſter of Jeſus Chriſt, can pretend to the ſame: If he does, he ought to ſhew ſome extraordinary Demonſtration, that he has received ſuch a ſpecial Authority for the Practice and Uſe thereof: If he does not, Why may I not call it, with the Apoſtle *Paul*, Col. 2. 22. a *Shew of Wiſdom in Will-Worſhip, Humility*, &c? If ſo great a Man, as the Apoſtle *Paul*, would not pretend

tend to ſuch an Authority from the Commiſſion in *Matth.* 28. 19. I can never believe, that any of thoſe who came after the Apoſtles, much leſs of our Inferiour Prieſts, have ſuch an Authority delegated to them from Chriſt, unleſs they confirm ſuch their Delegation by Miracles.

VI. You may Query then, Did the Apoſtle *Paul* deny Baptiſm? I Anſwer, No: He owned the Baptiſm of Chriſt, and preached it up, and that it is but One, *Eph.* 4. 4, 5, 6. *There is One Body, and One Spirit, even as ye are called in One Hope of your Calling; One Lord, One Faith, One Baptiſm, One God and Father of all, who is above all, and through all, and in you all*: So that you ſee, that as he will have but *One Body, One Spirit, One Hope, One Lord, One Faith, One God*, ſo he will have *but One Baptiſm*: And ſince he will have *but One Baptiſm*, conformable to all the other Things, let us enquire what *this Baptiſm* muſt be. It cannot be that of Water, for that he has declined, and alſo diſuſed: And in 1 *Cor.* 1. 14, 15, 16, 17. tells us plainly, *That he was not ſent to Baptize*, i. e. with Water, *but to Preach the Goſpel*; and *thanks God that he had Baptized ſo few Perſons as he had done.* You may then ask, What is the Baptiſm which this great Apoſtle

Apoſtle owns, or would Inculcate and plead for? I anſwer, That as he would have but One, ſo that *One Baptiſm* is the Baptiſm of the Spirit, as he himſelf declares, 1 *Cor.* 12. 13. *For by One Spirit* (ſays he) *We are Baptized into One Body, whether We be* Jews *or* Gentiles, *whether We be Bond or Free; and have been all made to Drink into One Spirit.* By *Drinking into One Spirit*, I underſtand an Immerging or Dipping into that Spirit, in the Love of it: By the Word *Body*, I underſtand the Univerſal Church of Chriſt, the Congregation of the Faithful; into which Body or Congregation, both *Jews* and *Gentiles*, *Bond* and *Free*, are brought and incorporated, by this Apoſtolical and Spiritual Baptiſm, and by no other means.

VII. That this Spiritual Baptiſm is the Only Baptiſm of Chriſt, we prove from *Acts* 1. 4, 5. Where Chriſt himſelf adviſes the Apoſtles, *That they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which, ſaith he, ye have heard of me: For* John *truly Baptized with Water; but ye ſhall be Baptized with the Holy Ghoſt*... By which it plainly appears, that the Baptiſm of Water, was truly, and only, *John*'s Baptiſm; and that the Baptiſm of Chriſt, was

was only that of the Spirit. This is evidently proved in the Succeeding Practices of the Apoſtles, even by that of *Peter*, who was the greateſt Man of the Apoſtles in the *Water-Baptiſm:* For ſays *Peter*, Acts 11. 15, 16. *And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning: Then* (ſays he) *remembred I the Word of the Lord; how that he ſaid,* John *indeed Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt.* How clear a Demonſtration is this!

VIII. If any one ſhall Object, That this ſame Apoſtle *Peter*, did yet afterward Baptize with Water, thoſe very numerical Perſons, who had before received the Holy Ghoſt, as appears in *Acts* 10. 47, 48. To this We Anſwer, That no doubt the Apoſtle *Peter* knew, as well as *Paul*, how to condeſcend to the preſent Weakneſs of his People, and therefore he did it by way of *Query, Can any Man* (ſays he) *forbid Water, that theſe ſhould not be Baptized, which have receiv'd the Holy Ghoſt as well as We?* By which *Query*, it evidently appears, that there was at that time, even in thoſe early days, ſome Diſpute concerning the Ceremony of Water-Baptiſm: And when he comes in Acts 11. 15, 16. to make a Repetition of the

the ſame thing again, he only reminds them of *the Baptiſm of the Holy Ghoſt*, as being the only and material thing, and leaves out (not ſo much as in the leaſt mentioning of it) *the Baptiſm with Water*: But calling more eſpecially to mind the Saying of our Lord, inculcates to them, That Baptiſm with Water, was only *John*'s Baptiſm.

IX. And who can deny, that this very Action of the Apoſtle *Peter*, being done by him among the Gentiles, might be one of thoſe things, for which the Apoſtle *Paul* reproved him, and withſtood him to his Face? *Gal.* 2. 11. Baptiſm with Water being an Ordinance of *John*'s, and Uſed among the Jews: Whereas here he Practiced it among and upon the Gentiles: *And why* (ſays *Paul* in *Gal.* 2. 14.) *did he permit the Gentiles to do as do the Jews?* But this mighty Apoſtle *Peter*, writing afterwards to the Gentiles, came to teach them another Leſſon, and tells them in plain Words, what the true Baptiſm is, 1 *Pet.* 3. 21. *The like unto which Figure* (ſpeaking of the Drowning of the World in the Days of *Noah*) *even Baptiſm doth alſo now ſave us*; *not the putting away the filth of the Fleſh* (which External Water does)

does) *but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.* He calls Water, or the Drowning of the World by Water, the Type or Figure, to which the true Baptism, *viz.* The *Answer of a good Conscience towards God*, does Answer; and tells us, *that it saves us*; which all the Baptisms with Water can never do; for how many Thousands, yea how many Millions have submitted to that, and have perished? So that we may say, as the Apostle *Paul* did, concerning Circumcision, *Gal. 6: 15. That in Christ Jesus as neither Circumcision nor Uncircumcision availeth any thing, but a New Creature*; So, neither does being Baptized with Water, nor being Unbaptized with Water, avail any thing, but good Works unto Holiness of Life.

X. Moreover, he who was the principal Administrator of Water-Baptism, was *John the Baptist*, and yet he himself came to see the Declension and End thereof, from the Prophetick sight of what was afterwards to come; the Lamb of God being revealed to him, as he was to other Prophets, and that he himself was but the Fore-runner of the *Messiah*, which was the *Christ*, of whose Kingdom there should be no

end: And therefore he thus declared of himſelf, and of his Baptiſm; *Matth.* 3. 11. ſpeaking of *Jeſus*, he ſaid, *I indeed Baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whoſe Shoes I am not worthy to bear, he ſhall Baptize you with the Holy Ghoſt and with Fire.* And *John* 3. 30. (ſays *John*) *He muſt Increaſe, but I muſt Decreaſe.* By this I underſtand, that the Adminiſtration of *John*, which was Water-Baptiſm, he fore-ſaw by the Spirit, ſhould Decline, Decreaſe, and Paſs away; in the room of which, he fore-ſaw likewiſe, by the ſame Spirit of Prophecy, that the Adminiſtration of Chriſt ſhould Come, Increaſe, and take Place, through all Ages, which was the Baptiſm of the Spirit.

XI. If it is objected, That Chriſt and his Diſciples Baptized with Water. To this I Anſwer: That Chriſt himſelf Baptized none, though his Diſciples did: But the Obligation he was Born under, was, to fulfil the Law, for he was Born under the Law, and therefore he could not diſpence with the breaking or rejecting of it; no not in his own Perſon, without becoming a Tranſgreſſor, and ſo would have juſtly lain Obnoxious to the Puniſhment of

it: But he was so far from it, that he told the People, *That the Scribes and Pharisees sat in* Moses *Seat*; and said to them, *Do what they say, but not as they do*, Matth. 23. 2, 3. He also declared, that *He came not to break the Law or the Prophets, but to fulfil them, and that not one jot or tittle of the Law should pass away, till all should be fulfilled*, Matth. 5. 17, 18. Now whether Baptism with Water was an Ordinance of *Moses* (as the *Jews* in their Traditions affirm) or not, it matters not much, tho' there were divers Baptisms under the Law, as the Apostle to the *Hebrews* witnesses, Μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. Solumodò in Cibis, & potibus, & variis Baptismatibus, & justitiis Carnis, usque ad tempus correctionis impositis; *Which stood only in Meats and Drinks, and divers Baptisms, and Carnal Ordinances, imposed on them till the time of Reformation*, Heb. 9. 10. However, as *John Baptist* was Born under the Law, if his *Water-Baptism* was Noval, and a peculiar Administration, of which he was to be the chief and principal Minister; yet it was an Administration under the Law, and he was the Minister, who was appointed to prepare the way

way to the Coming of the *Meſſiah*, as the Prophets foretold, *Iſa.* 40. 3. *Mal.* 4. 5. *Matth.* 11. 10. *Mark* 1. 2. *Luke* 1. 76. & 3. 4. & 7. 27. And if ſo, it was reaſonable that *Chriſt* himſelf ſhould ſubmit to it, as he did to all the reſt of the Moſaick Ordinances, and in eſpecial to that of the *Paſſover*; and he himſelf gives the reaſon for it, *Matth.* 3. 15. *For thus it becomes us to fulfil all Righteouſneſs*; there being a Righteouſneſs of the Law to be perform'd by every One that was Born under it, till he was offered up, who was to put a period to it; and therefore it is to be obſerved, that our Lord never ſpake any thing againſt any of the *Ordinances, Rites or Ceremonies of* Moſes, whilſt he lived upon Earth; nor any other who had an Adminiſtration under the Law (as *John Baptiſt* had) but himſelf obediently ſubmited his own Perſon to the Yoak thereof: And ſo *John*'s Water-Baptiſm being an Adminiſtration and Ordinance under the Law, and *John* being the chief Miniſter of it, it behoved him who was Born under the Law (as was *Chriſt* our Lord) to ſubmit to it, and to receive it even by the Adminiſtration of *John*.

XII. It is alſo to be obſerved, That in thoſe days, wherein the Holy Apoſtles of our Lord and Saviour *Jeſus Chriſt* preached the Goſpel, all the then Religious People in the World, were under either *the Oeconomy of* Moſes, or the *Adminiſtration of* John *the Baptiſt*; and therefore the Wiſdom of God ſaw it neceſſary, that the Miniſters of this New Religion, in their Promulgation of his New Law, which was the Goſpel, or the Meſſage of Peace and Salvation to all Mankind, *Should condeſcend for ſome time to the Ignorances, Weakneſſes and Prejudices of the then Religious World*, leaſt taking a falſe Scent, they ſhould have ſpurned at thoſe Ambaſſadors of Heaven, accounting them as Irreligious and Profane, in perſwading to forſake at once, both the Religious Worſhip of *Moſes*, Inſtituted by God himſelf, and the Exemplary Piety of *John* the Baptiſt, who called them by Baptiſm to an Immediate Repentance and Amendment of Life; by which occaſion they might have come to Blaſpheme, and to be utterly driven off from *Chriſt*: To prevent all which, the Wiſdom of God ſaw it neceſſary to continue for ſome time, ſome of thoſe Rites, Ceremonies and Ordinances, to which the People

People were ſo extreamly Wedded; and afterwards as they were brought to believe in Chriſt, and became ſtrong in the Faith, their Eyes being opened to ſee into the Myſtery of Chriſt's Death and Reſurrection; the Apoſtles of our Lord declined the uſe of many of thoſe things; and by a gradual diſuſe off them, came at length to leave them off, as plainly appears by what the Apoſtle *Paul* has ſaid upon this ſubject, *Eph.* 2. 15. and *Col.* 2. 14, 20, 22. concerning which, we ſhall ſpeak more fully in what follows.

XII. In the next place, Let us conſider how great a Man this Apoſtle *Paul* was. I. He was called immediately by Chriſt from Heaven, *Acts* 9. 4, 5, 6. II. He tells us, in 1 *Cor.* 2. 16. *That he had the Mind of Chriſt:* And therefore in diſuſing and rejecting Water-Baptiſm, in *Cor.* 1. 14, ad 17. It is not to be doubted, but that he fully acted according to the Mind of his Maſter, whoſe faithful Servant he always approved himſelf to be. III. He farther tells us, in 2 *Cor.* 11. 5, 22, 23. *That he was not a Whit behind the very chiefeſt Apoſtles; Are they* Hebrews? *So* (ſays he) *am I: Are they the Seed of* Abraham? *So am I: Are they the Miniſters of Chriſt? I am*

more. IV. He affirms alſo, in 2 *Cor.* 12. 11. That *in nothing he was behind the very chiefeſt Apoſtles.* So that he did not account his wanting a Commiſſion or Authority to Baptize with Water, any abatement or leſſening of the Power or Honour of his Miniſterial Function; but even Vies, in the want of that, with the very chiefeſt of them; and tells us, in 1 *Cor.* 2. 4, 7, 10. *That his Preaching was not with enticing Words of Man's Wiſdom, but in demonſtration of the Spirit, and of Power: He ſpake the Wiſdom of God in a Myſtery, even the hidden Wiſdom, which God ordained, before the World, unto our Glory, and which God had revealed unto him by his Spirit.* If then this Man was ſo great an Apoſtle, and of ſo much Reputation both with God and Man, Why ſhould we not adhere to his Judgment, and follow his Practice in this pretended Ceremony, rather than to a Succeſſion of Ignorant and Mercenary Prieſts? Who, as the beſt of them cannot pretend to his Call, Ordination, nor Gifts, are as much unworthy to wait upon him, to bring his Cloak, which he left at *Troas*, and his Books and Parchments after him.

XIV. But to proceed, This great Apoſtle, almoſt every where declares himſelf againſt *Ordinances, Rites and Ceremonies*; yea, tho' they had a ſeeming ſhew of Sanctity in them, *a Shew of Wiſdom in Will-Worſhip, Humility, Mortification*, &c. in *Eph.* 2. 15. he ſays, *Having aboliſhed in his Fleſh, the Enmity, even the Law of Commandments, contained in Ordinances; he made in himſelf, of twain, One New Man, ſo making Peace.* That is, Chriſt by his coming in the Fleſh, and offering himſelf up for us, ſo fulfilled the Law, as to put a period to all the Rites and Ceremonial Worſhip of it, and aboliſhed the Law of Commandments contained in Ordinances, and ſo thereby eſtabliſhed his Goſpel-Worſhip; which was a Worſhip only in Spirit and in Truth, as himſelf has ſaid, *John* 4. 23, 24. *But the Hour comes, and now is, when the true Worſhippers ſhall Worſhip the Father in Spirit and in Truth; For the Father ſeeketh ſuch to Worſhip him: God is a Spirit, and they that Worſhip him, muſt Worſhip him in Spirit, and in Truth.* And this Spiritual Worſhip ſeems to be the Only acceptable Worſhip, ſeeing the Apoſtle has plainly told us, 2 *Cor.* 5. 5. *That God has given unto us the Earneſt of the Spirit.* And

1 *Cor.* 12. 7, and 13. *The Manifeſtation of the Spirit is given to every one to profit withall: For to one is given, by the Spirit, the Word of Wiſdom: To another, the Word of Knowledge, by the ſame Spirit: To another, the Gift of Healing, by the ſame Spirit: To another, the working of Miracles: To another, Prophecie: To another, the diſcerning of Spirits: To another, divers kinds of Tongues: To another, the Interpretation of Tongues: Now all theſe things works that one and the ſelf-ſame Spirit, dividing to every Man ſeverally as it will: For by one Spirit we are all baptized into one Body.*

XV. But to this purpoſe the Apoſtle ſpeaks yet more fully in *Col.* 2. 14, 20, 21, 22. where ſpeaking of Chriſt Jeſus, he ſays, *Blotting out the Hand-writing of Ordinances, which was againſt us, which was contrary unto us, He took it out of the Way, Nailing it to his Croſs. Wherefore, if you be Dead with Chriſt, from the Rudiments of the World; Why, as living in the World, are ye ſubject to Ordinances? Touch not, taſte not, handle not; which are all to periſh with the uſing, after the Commandments and Doctrines of Men? Which things have indeed a ſhow of Wiſdom, in Will-Worſhip, Humility, neglecting of the Body, and not in*

any

any honour to the ſatisfying of the Fleſh. This great Man could hardly ſpeak any thing of *Rites and Ceremonies*, without inveighing againſt them; ſpeaking in *Phil.* 3. 3. of *Circumciſion*, he ſaith, *We are the Circumciſion, who Worſhip God in Spirit, and Rejoyce in Chriſt Jeſus, and have no Confidence in the Fleſh.* He who Worſhips God in the Spirit, he is of the *Circumciſion*, though he was never Circumciſed in the Fore-skin of his Fleſh: And ſo we may in like manner ſay of Baptiſm, *He who Worſhips God in Spirit, is of the true Baptiſm, tho' he was never Baptized with Water, for he has no confidence in thoſe works of the Fleſh.* The Rites and Ceremonies of the Law were a Burden, and ſuch a Burden, as ſays *Peter*, Acts 15. 10. *Neither our Fathers nor we were able to bear*; And can we believe that *Chriſt* came to take away, and eaſe us of thoſe, and then again to Burthen us with others? But I know the Objection which is uſually brought againſt this place of the *Coloſſians*, viz. That he here ſpeaks of the aboliſhing of the Moſaick or Legal Ceremonies and Ordinances; and not of Goſpel Ceremonies and Ordinances. *To this we Anſwer*, The *Coloſſians* were *Gentiles*, of the Heathen Religion, and not *Jews*; and

therefore

therefore this Diſcourſe could not be addreſſed to them, as of the Jewiſh Religion, and ſo could not have that exact refference, as to Jewiſh Rites and Ordinances: But ſuppoſe it was directed as againſt Jewiſh Rites and Ordinances, it ſtands us in no leſs ſtead againſt Baptiſm, and ſome other Ordinances of the Chriſtian Church. For in the firſt place you muſt then grant, That hereby the whole Oeconomy of the Jewiſh Church, relating to Rites, Ceremonies and Ordinances, are here aboliſhed and taken quite away. *Secondly*, That if any of thoſe Rites were either retained or uſed by the Apoſtles, or their Followers, or any ways brought into the Chriſtian Church, yet they were void in themſelves, aboliſhed by the Death of Chriſt, and not to be continued; but were only introduced for a ſeaſon, *in Condeſcention to the* Jews, *and to the Ignorances, Prejudices and Weakneſſes* of the then Religious World, and are only ſo to be conſidered, *viz.* That they might not be driven off from Chriſt.

XVI. From this place of Scripture then we obſerve, 1. That this Diſcourſe was directed againſt certain Ceremonies and Ordinances uſed and practiſed in the Chriſtian Church of the *Coloſſians*; and this is mani-

manifeſt becauſe the Epiſtle it ſelf is directed and addreſſed to that particular Church. 2. That the Ceremonies and Ordinances were ſuch as were Inculcated by theſe three Propoſitions, *Touch not, taſte not, handle not:* Theſe three things had a relation to Ordinances, for they are a conſequence to theſe Words, *Why, as living in the World, are ye Subject to Ordinances?* 3. Theſe Ordinances, be they what they will, were ſuch as were uſed in a Religious way of Worſhip, becauſe, ſays the Apoſtle in the following verſe, *They had indeed a ſhew of Wiſdom in Will-Worſhip, Humility, Mortification*, &c. And *why a ſhew of Wiſdom?* Becauſe of the Piety pretended to be in them, leading to Humility, Mortification, *viz.* a neglecting of the Body, without any honour as to the Satisfying of the Fleſh; which, in my Opinion, is a great degree of Mortification: And *why in Will-Worſhip?* Becauſe *they were after the Commandments and Doctrines of Men*; and uſed as a part of their Religious Worſhip and Devotion: But now let theſe be what they will, *Chriſt Jeſus our Lord* has nailed them to his Croſs, *viz.* diſpoiled them, aboliſhed, and utterly undone them for ever.

XVII.

XVII. The next thing which we are to inquire into, is, What these Ordinances were, which being yet used or retained in the Churches of Christ, were thus abolished? Truly this is to be understood or learned from these words, *Touch not, taste not, handle not:* And in considering of them, we must consider what they are Inferences from, that we may find out their Root. Now in thinking upon this, it is manifest, that for the reasons afore-mentioned, of *Ignorance, Weakness and Prejudice,* the Apostles had condescended to some Jewish Rites, which had their prevalence under the Law, as those of *Baptism with Water, The Passover,* and *The Imposition or laying on of Hands.* That *Baptism* was a Jewish Rite, is evident from Scripture; the Apostle to the *Hebrews,* Heb. 9. 10. tells us, that *that there were divers Baptisms which were imposed upon them until the time of Reformation.* And it seems to me that *John*'s *Baptism* was only a revival of some One of those, which by disusing was become obsolete, but however, whether it was so or not, *John*'s *Baptism* was a Ceremony under the Law, because Christ was not yet offered up. *The Passoveer* was another Ordinance, which by Condescention came

into

into the Church, whence came the *Eating and Drinking in remembrance of Chriſt*; and becauſe Chriſt did this in obedience to the Law, to fulfill the Righteouſneſs of it, and that at his laſt Supper; therefore, for the Weakneſs of ſome, it was admitted, and in after-times called *The Lord's Supper*, of which we have not time to ſpeak in this place. *The Impoſition* or *Laying on of hands*, was another Jewiſh Ceremony derived from *Moſes*, and without doubt practiſed in the Jewiſh Church, when they choſe the Members of their *Sanhedrim*. The Spirit of Wiſdom was given to *Joſhua*, by the laying on of the hads of *Moſes* upon him; *Deut.* 34. 9. *And* Joſhua *the Son of* Nun *was full of the Spirit of Wiſdom, for* Moſes *had laid his hands upon him. Iſrael* alſo ſtretched out his hands, and laid them upon the Heads of *Joſeph's* Children, *Ephraim* and *Manaſſeth*, in bleſſing them, *Gen.* 48. 14. And in like manner the Holy Ghoſt was given by the laying on the hands of the Apoſtles, *Acts* 6. 6. & 8. 18. & 9. 17. 2 *Tim.* 1. 6. This *Moſaic Ceremony* was indulged to the Apoſtles, who had thereby the Power to give the Holy Ghoſt; but with them that Gift ceaſed; and when that ceaſed, the Apoſtle, through the Wiſdom which

was

was given to him (having alſo the Mind of Chriſt) thought fit that the Ceremony ſhould alſo ceaſe: Therefore, when he ſaid, *Touch not*, it had reſpect to *Water-Baptiſm*, that he would have them to be ſo far from Dipping in the Water, *i. e.* being Baptized with it, that he would not have them ſo much as *to touch it*. When he ſaid, *Taſte not*, it had reſpect to the *Paſſover*, which in our day they call *The Lord's Supper*; being a mere Jewiſh Rite brought into the Chriſtian Church, from our Lord's eating it, which he was obliged to do (being Born under the Law) upon the pains of Diſobedience. This the Apoſtle was ſo far from having to be continued or eaten, that he would not have them ſo much as *to Taſte it*. When he ſaid *Handle not*, without doubt it had reſpect to that *Moſaick* or *Jewiſh Rite*, of *Impoſition or Laying on of Hands*: For though it was Proper, Juſt, and a Duty in them; the Apoſtles of our Lord, who had the Gift of the Holy Ghoſt; yet to thoſe in after-times, who ſhould not have that Gift, it would be only a piece of Mockery, or Pageantry at beſt: And therefore foreſeeing by the Spirit of Prophecy, either that the Apoſtacy from that Spirit and Power

Power ſhould come in, and over-run the World; or that the Gift ſhould ceaſe in their Perſons, the Apoſtle fore-warned them there of, and perſwaded its diſuſe, in theſe words, *Hand not*, or as it is in our Tranſlation, *Handle not*.

XVIII. This Explication of *Touch not*, *taſte not*, *handle not*, ſeems to me to be the natural Senſe of the words; if it be not, it is very doubtful what the meaning of them can be: Without doubt they referred to ſuch a number, or at leaſt to *three Rites*, *Ceremonies* or *Ordinances*, then brought in by the Teachers, into the *Chriſtian-Church*; and if ſo, theſe Ordinances were Originally either *Jewiſh*, or *Chriſtian Rites*: But let them be which they will, the Spirit and Power in the Adminiſtrators ceaſing, the Apoſtle was for having the Rites or Ordinances themſelves to ceaſe; and therefore here, in the aforegoing Text, explodes them to the laſt degree. I know it muſt be left to every individual Man's thoughts, to be ſatisfied in himſelf, what three ſeveral Ordinances, thoſe three ſeveral Propoſitions muſt relate to; as to my own particular, I have pondered it in my Mind for a long time, without a Spirit of Prejudice, but with a ſincere deſire of being ſatisfied con-

concerning the ſame; but cannot after a very long ſeaſon of conſideration, and all my thinking of it, find any Ceremonies to which thoſe three Propoſitions ſo naturally refer, as to *Water-Baptiſm*, *The Supper*, and *Impoſition of Hands*: If any Man can ſhew me ſomething more Probable and Rational, I ſhall be glad to receive it. I ſuppoſe my ſelf to be a Rational Man, and therefore would no more impoſe upon another's Underſtanding, than I would be impoſed upon; but muſt declare, If what I have ſaid here, be not the Apoſtle's ſenſe, That I am totally Ignorant of it: Thus much I thought good to ſay concerning *Water-Baptiſm*, which I have levelled to the meaneſt Apprehenſion; and I hope by what is here ſpoken, have Elucidated the matter, to a full underſtanding of the Truth, which I pray the God and Father of Our Lord Jeſus Chriſt, to make as beneficial to others, as it has been ſatisfactory to my ſelf. If it profits the unprejudiced Seeker after Truth, I have my deſign; if not, I have caſt my Bread upon the Waters, which after many Days I hope I ſhall find again.

FINIS.

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Dr. Salmon's *Pills, Spirit, Drops, and Balsam.*

Prepared and made at his House at the East-end of *Pauls*, next door to the Free-School, *London*.

Published by Authority.

I.

OUR PILLS cure the *Scurvy*, *Dropsie*, *Jaundice*, *Gout*, *Agues*, *Fevers*, *Kings-Evil*, *Rickets*, *Melancholly*, *Lethargy*, *Frensie*, *Madness*, *stinking-breath*, *shortness of Breath*, *Green-sickness*, *want of Appetite*, *Vomiting*, *stoppages of the Stomach*, *Liver and Spleen*, *Worms*, *stoppages of the Reins and Bladder*, *heat of Urine*, *Barrenness in Women*, *stoppage of their Courses*, *Fits of the Mother*, and other Diseases belonging to that Sex; *Dropsie*, *Scurvy*, *Gout* and *Agues* they have often cured (in a month, three weeks, yea in fourteen dayes time;) and that sometimes when hope of Recovery has been past. They are an excellent, safe, and gentle Purge, purging by Stool, Flegm, Choler and Melancholly. They dispose old Ulcers, Fistulaes, running Sores, or other breakings-out, to a speedy healing, by purging away the evil humors which feed them. They rectify most Distempers of the Head, quicken the Senses, clear the Sight, add a good colour to the Face, and make the Body able to withstand Diseases. They purifie, cleanse, and sweeten the Blood, resist Corruption and Putrifaction of Humors, and Diseases thence proceeding, afflicting the Head, Stomach, Liver, Spleen, Gall, Reins, Bladder, or Joynts. In a word, these Pills are a cheap, certain, and easie help for most Diseases happening to the Bodies of Man, Woman, or Child, as some thousands of persons in this Kingdom can upon their own knowledg testify; Performing what is here spoken of, without hazard of Body, Purse, or Reputation.

II.

Our SPIRIT cures almost all diseases of the Head, Breast, and Lungs; as *Headach*, *Vertigo* or *Giddiness*, *dimness of the*

[illegible] of Breath, [illegible] Breathing, [illegible] Wind, [illegible] Jackets, Dropsie, Scurvy, and Gout; dissolves and [illegible] the Stone and Gravel; and indeed performs all things that Our Pills do, containing all the Vertues of them in as full and ample measure as we have before declared: For this is only the Spirit of our Pills, being extracted from them, and only prepared for the sakes of Children, and such other persons as cannot swallow Our Pills; and therefore every one may chuse which they like best. It is exceeding pleasant, and purges nobly without making sick.

[illegible]

Our Cordial DROPS are a wonderful Restorative in *Consumptions* (curing those which have been given over by many Physicians) restoring radical moisture, and comforting every member and part of Mans Body. They give ease in the *Tooth-ach* immediately, and in pains of the *Ears*; helping most Diseases of the *Breast* and *Lungs*, as *Coughs*, *Defluxions of Rheum*, *Vomiting* and *loathing of Meats*. They ease almost in a moment any *pain and griping of the Breast*, *Bowels* or *Joints* proceeding of *Wind*, *Colds* or *Surfeits*, or any other cause whatsoever; making a lively countenance, a chearful heart, and a healthful disposition. They give ease instantly in the *Stone and Gravel*, whether in the *Reins* or *Bladder*, [illegible] dissolving, and bringing of it away. They are [illegible] Poison, Venom, biting of [illegible]

[illegible]

[illegible] is ominent against *Pains* [illegible] *Scalds* [illegible] *Tetters*, *Ringworms* [illegible]

[illegible] therefore is of good use to [illegible] Limbs, [illegible] of the [illegible], and for any wound, Cut or Bruise in the Head, or any other part. It is very good to anoint with in *Palsies*, [illegible]

Medicine is better. It comforts the Nerves and Joynts, is very good against the Cramp, or any outward pain, a truly Noble Balsam, doing of it self all the intentions of Curing: It ripens Swellings, cleanses Ulcers, breeds Flesh, and skins any Wound or Sore, not suffering corruption, putrifaction, or dead flesh there; being really and in truth the poor Countrymans present help to have recourse to in time of need.

V.

With these Medicaments we cured one *Elizabeth Peters*, a Shoomakers Wife in Angel-Alley in *Bethlehem*, of a deep Consumption: We cured one *Ambrose Webb*, at the three Compasses in Westbury-street, of a great bleeding at Nose, and the Scurvy. We cured a Servant of the said *Ambrose* of the Scurvy and Dropsie. We cured the same Servant afterwards of malignant Ulcers in his feet and toes. We cured a Man who had gotten the POX, after he had been twice fluxt with Oyntments. We cured another of the POX, (who must here be nameless) when he was broke out into Botches, Boyls and Ulcers almost all over his whole body. We cured a Youth, the son of one *William Ogbon* a Taylor, near the Black-Boy in *Barnaby-street*, of a long tedious Ague and Madness. We cured one *Edmond Whitaker* of a languishing disease, when hope of Life was dispaired of. We cured one *John Leek*, at the Fishmongers-Arms without Cripplegate, extreamly diseased of the Gout. We cured one *Robert Cotton* at *Greenwich* of a long and tedious Quartan-Ague. We cured one *Cox* in *Well-and Bucket* Alley in *Old-street*, of great Obstructions of the Liver & Spleen, and of the Scurvy. We cured one *Fruin* a Cutler, next door to the Bull in Cheapside, of the Scurvy, Melancholly, and a Pestilential Tumor under one of his Armholes. We cured a Cornishman (at one *Mary Bouchiers* at the Corner-house by Long-Alley end in great *Moor-fields*) of the Gout, although near threescore years of age, and having gone for about twelve years on Crutches. We cured one *Tho Chew* at the Green-Man & Still, a Distiller without Smithfield-Bars, of the Gout. We cured one *John Clark* a Taylor, at the Castle without Smithfield-Bars, of a Surfeit and violent Feaver. We cured one *Elizabeth Speed* at an Oyl-shop in *Duke street* near *Lincolns-Inn-fields*, of terrible sore and painful Breasts. We cured one *Eliz. Frankton*, a Cutlers Wife in *Petty-France*, of a violent Feaver and Surfeit. We cured one *John Kni*

in *Wheeler-street* of the Scurvy and Gout, pains all over his body. We cured one *Nicholas Earl* at the Cup in Long-Alley, of the Dropsie. We cured one *Oaks* in *Fox-yard* in *White-cross-street*, of an eminent and painful Tumor in the Cods. We cured one *Joan Ingram*, near the Bear in *Moor-fields*, of the Gout. We cured one *Anthony Gesture*, at the Cock in *Wapping*, of a Consumption. We cured one *Abigail Knight*, at the Hospital-gate in Smithfield, of a Pleurisie.

Together with more than a thousand others, which Secresie, Brevity, and our private Interest engages us to conceal: these things being only related for confirmation of the Truths aforesaid, and satisfaction of the Incredulous.

VI.

Lastly, the full use of these Medicaments in every Disease mentioned, is contained in a little Book, which is alwayes given with them, where you may find directions at large. The price of a Box of Pills (containing five, six, seven, or more Purges) is Two shillings six-pence; the price of a Glass of our Purging Spirit, the same: the price of a Glass of Our Drops (containing six, seven, eight, or ten Doses) One shilling six-pence: And of a Box of our Balsam, a shilling. These Medicaments are cheap, safe, and durable; for they will keep many years, and work all their good effects as well ten or twenty years hence, as now. They are sealed up without proper Signet, bearing a *Lion couchant* with a *Star* over him: And are to be sold by

Martha Frip at *Cows* in the *Isle of Wight*.

And at the Author's House at the East end of *Fauls*, next door to the Free-School; where he may be spoke with every day from morning till four in the afternoon; and will with the blessing of God, undertake the Cure of any Disease (if curable) in Man, Woman, or Child, and perform the same with as great Care, as much Ease, in as short time, and for as small Charge, as may in Reason be expected, as some thousands in this City can upon their own experience witness.

FINIS.